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ESSAYIST.

For the Methodist Protestant.
(NUMBER VIII.)

SOME THINGS WORTHY OF NOTICE.

Mr. Editor,—The "Annual Conferences" of the Methodist Episcopal Church, next claim our attention. They are nineteen in number, comprising in their several boundaries the whole United States. The assemblies meet at places, determined on by their respective bodies; the times of their commencement and close, being fixed upon by their Bishops. According to the enactment of their legislative department, these annual Conferences are composed of those "travelling preachers who are in full connexion," and no others. Hence, when one of the oldest travelling preachers locates, through infirmity or old age, he is at once divested of all power and authority, and sinks down to the common level of the governed.

Of late years, however, this rule has in some instances been set aside, so as to accommodate circumstances to the exigencies of the case. Prior to the sitting of the last General Conference, the Philadelphia Annual Conference, being desirous to increase the "ratio of their delegation," hit upon the following expedient, viz: they metamorphosed certain local preachers into a kind of travelling preachers. This, of course, swelled the number of preachers belonging to the Conference, and prepared the way for additional delegates to be elected.

The question will no doubt be asked, why were some, and not all, the local preachers embraced in this act of the Conference? And upon what ground were the favoured few selected? We can assure the inquirer, it was not upon the ground of age, talent, experience, or devotedness to the cause of religion, exclusively, that this election was determined; or, the lot in some instances would have fallen elsewhere. But, the election turned upon the pivot of their having, (in former years,) been members of the "travelling connexion." Yes—although they had, for many years, given themselves up to their farms, their schools, their merchandize, or drug shops, and were at that time as much engaged and immersed in worldly business as other men, yet, because they were once of the travelling rank, they were again admitted into the Conference, and put in possession of the "Divine authority," (they had forfeited by location,) "of regulating themselves and all others in matters of religion, church government, and discipline." Thus, to increase the "ratio of delegation" to the General Conference, these men were again restored to a seat in the Annual Conference, and that in open defiance of their own discipline, as we shall hereafter show.

This step of the Conference was disputed and opposed by a respectable minority, who were for adhering to the spirit and letter of the Discipline; but, they were over-ruled by the majority and the question settled by a new mode of doing business, peculiar to an Episcopal Methodist Conference, viz: where there is no law, they make one to suit the times, and where there is law, being "Divinely authorized to expound" that law, they do it in a way to answer the purpose of the Itinerancy, regardless of the feelings and rights of the local preachers and laity.

No sooner did the Conference settle the question by vote, that certain favoured ones were to be taken out of the local ranks and numbered with the Itinerancy, than one of the "troublers of Israel" presented two difficulties to the view of the Conference in reference to this course. First, it was thought the General Conference

would question the legality of sending up additional delegates under these circumstances,—and, secondly, it was thought, that by introducing these brethren into the Conference, they would be entitled to, and claim their share of certain monies, distributed among the other preachers. This gave rise to much discussion, and, for a time, seemed to damp their scheme. But at length, some of the knowing ones suggested a plan to meet both difficulties. It was proposed to obviate the first objection, by relieving these chosen ones of the title, local, and then the Itinerant college could give them a degree, technically called "supernumerary."—This would, at once, enable them to vote, and the Conference to elect more delegates. It was finally agreed upon.

VERITAS.

PHILANTHROPIST.

For the Methodist Protestant.

Some reasons why the Ministers and Members of the Methodist Episcopal Church should endeavor to ensure the spiritual prosperity of the Methodist Protestants, and why the latter should desire and labor for the good of the former.

MR. EDITOR,—Some of the reasons—not all. All the reasons take in all future time and all eternity. Are not these overpowering considerations! What mind can sustain them? No one can give all the reasons; yet the principal of them may be adduced. Here they are. Commend, or condemn, whom they may, here are the reasons in their omnipotent authority.

"For this is the message that ye have heard from the beginning, that we should love one another." This is the commandment, and answers all questions among christians. The duty is settled. An angel from heaven would not pretend to add to the already present obligation.

But some will not hear—they have so many objections to schismatics! What if these objections are so many reasons in favor of your loving those very persons to whom you object? Why do you call them schismatics? Will you hear the truth, and know the truth? Know then that there is a christian community, whose government has for its source the will of the ministers of one class, and every stream of authority from that source ends in the will of these preachers. So that all power in founding the government of that church, and in making rules;—all power in expounding and enforcing rules;—all power in every species of executive authority—all originated in, and ends in, this one class of ministers, to the entire exclusion at first, and now, of all other christian people. Now, let every man who would be a judge in these matters, take his seat. There are the bishops in their venerable robes of antiquity—and their counsellors, the presiding elders—and the ancient among the firm friends of the Methodist Episcopacy—and the young men whose zeal is heated almost into a blaze.

Of your clemency hear us. We, the ministers and people, who have denominated ourselves, "The Methodist Protestants," for some ten years did use the liberty of speech and of the press, commonly allowed in our country, in endeavoring to convince every body of the necessity of reforming—i. e. forming over again, the government of the Methodist Episcopal Church. In answer to the question, wherefore, without permission, did we so? We take leave to answer—because, all power is in the hands of one class of ministers. This is the true answer. Believing these powers in these hands to be decidedly adverse to the interests of christianity, we could in no way expose and oppose them, but by the use of words uttered or printed. To think was not enough. Some of you were for merely our coadjutors, and as we were not admitted into Annual Conferences as representatives of any body, you spoke for us in the Annual Conferences, and some spake for

us in at least one general conference—and some few of you wrote for us, greatly to our satisfaction. We memorialized one general conference—three years afterwards you expelled some of us. We appealed to your last general conference—you confirmed us heretics—in so far as opposition to your absolute power is heresy. Thus have ended our appeals to your official love—you were found not to possess even saving pity for us. What! is it unreasonable for christian churches to be self-governed? We ask no more. Failing in our petitions, did we then deny the faith? No. Every one of us cried out, purified Methodism forever! But we were elliptical in our shoutings, and beg you to supply the words—In subordination to the divine authority of the New Testament. Don't you love us now? "There is a love of pity, and a complacent love." Who told you so? And how much do you pity the new churches? "Enough to receive them again on half-compliance with former conditions." That will not do: we hold you to the divine command, and cannot allow your distinctions in our case, seeing that as you are, so are we, Christians and Methodists. As christians we exhort you—"Love one another." Love us. Love us for the sake of our principles!

We have another, and a new consideration for you. When we were expelled, did we go to the Unitarians, or to the Universalists—to Rome, or to Geneva, for principles on which to found a new church? You know that we founded our church ourselves, without foreign aid. You know that the Bible is our supreme authority—and that every minister and member of our churches is left free in his allegiance to CHRIST—and that each church manages its own temporal affairs, and possesses its own property—and that each annual conference is composed of ministers and representatives of the churches—and that our general conferences are to be composed only of representatives of the churches. We wish to establish every thing on the one principle of allegiance to the Divine HEAD OF THE CHURCH UNIVERSAL. Where are your Amens!

Be pleased also to consider that we have been instrumental in raising churches, to which no friend of mutual christian rights and privileges, and methodist peculiarities, can feel opposed, and therefore, we expect to receive many persons into this new fold of the Redeemer, who would never go into yours—besides, we are willing to receive those now in your fold, who prefer our system to yours. Can you not rejoice in these things? You dare not desire that inquiring souls should be of no church rather than of ours; and surely it would be better for those who are sighing for christian liberty, to come to us, than to remain dissatisfied with you—to your continual annoyance.

Again—you know that itinerancy is all and every thing with you. This is your boast. Every thing is made to yield to itinerancy in your church. Now, we too, are friends to itinerancy, and hope to make manifest the certainty of an itinerant ministry being compatible with efficiency and harmony in all our operations. You have always denied the possibility of these things. When pressed beyond the power of truly answering, every man of you has mounted his horse, and said itinerancy was in danger. Thus far we have succeeded. Less than four years ago you expelled us because itinerancy was in danger, and now cast your eyes abroad. See, in almost every city we have a church, and some one hundred circuits. Preachers have been raised up—men who need not to be ashamed in your presence—and others are being raised up. You may now follow our example without the expense of experimenting for yourselves. Can you not thank us, and love us for these things?

We are human beings—your fellow-citizens, relatives, friends, neighbours—redeemed as were you—the subjects of many afflictions in our persons, as are you—endeavoring to escape the evils which are in the world—

condemned by some, because we are Methodists. We are your brethren. As brethren, can you not love us? know you not that your love will help, and your enmity hinder us? "By this, shall all men know that ye are my disciples if ye love one another." No exceptions in favor of Episcopal Methodists, and against Methodist Protestants. The world makes none—other denominations make none. Suppose they did—you may not. We may not, make any exceptions to this divine command, in your favor, nor in ours. Do you think that all of us will miss of heaven? Ah you will love us there.

These are only some of the reasons why Episcopal Methodists should desire the spiritual prosperity of Methodist Protestants—and they are assigned for their consideration, in a very good humour; that is to say, without any design to offend any of them.

We make one proposition, to wit—that in the General Conference to be holden in the city of Philadelphia, in May 1832, there be a resolution of this import offered for the consideration of the conference: Whereas, some who were preachers, and many who were members of our church, had been conscientiously opposed to the "full powers" of our itinerancy to make rules and regulations for the government of themselves and the local preachers, and the members,—and whereas, proceedings were had against divers of these dissatisfied brethren, residing in sundry places, which terminated in the excommunication of some of them, both ministers and members,—and whereas, appeals were made to our General Conference, holden in the city of Pittsburgh, by these brethren, on their own behalf, which appeals were overruled by our said general conference,—and whereas, notwithstanding all our efforts to the contrary, there is another Methodist church, known by the name, style and title of "The Methodist Protestant Church, comprising the Methodist Associated Churches"—which churches and church hold to all fundamental christian doctrines, and have adopted the means of grace and moral discipline peculiar to the Methodists—and bid fair to be a fruitful auxiliary and auxiliaries to the church universal—as also to be always found on the side of christian and civil liberty—Therefore,

Be it Resolved, That we regard this new Methodist community with feelings of sincere christian affection, and heartily wish them God speed.

This is an important Resolution, as far as it goes. There should be added to it, some fraternal notification, importing the duty of the ministers of the M. E. C. to preach, pray, and labor for the good of the new church. And another: inviting the preachers and members of the new church to a free participation in all the religious meetings of the M. E. C.

Let the next General Conference devote one day to a calm and christian like consideration of these matters—and neither bishop, nor presiding elder, nor elder, will repent, in any time to come of the good they may thus do. The Methodist Protestants, we are assured, are always ready to reciprocate kind christian offices.

A FRIEND TO ALL PARTIES.

INVESTIGATOR.

For the Methodist Protestant.

METHODIST EPISCOPACY.

We never denied that the first bishops of the Methodist Episcopal Church, Thomas Coke and Francis Asbury, were good men, and that as ministers, they were extensively useful, and that the fruits of their ministry remain to this day. All we say is, they were mistaken in some of their views, and that their mistakes have been exceedingly injurious to the Methodist Episcopal Church, and must continue to be so, until they are corrected by their successors. We also say, that Dr. Coke was unfit on every account, to impose a system of church polity on American Christians—and that Francis Asbury held some most absurd notions respecting his right to authority. For instance, what greater absurdity, could he have exhibited than to determine, finally, all questions. He permitted debate—and he decided all questions. Some one may ask—did he always do so? Indeed we believe he always did so. When was any measure of any importance ever carried in opposition to his wishes? The authority of Mr. Asbury was absolute. But, say some, "Tis not so now. The episcopacy is divided. A part being in favor of the rights of the church, and a part being against the rights of the church?" No. The episcopacy is united in opposition to the rights of the church. In favor of church representation is not one of the bishops; and but very few, if any, of the travelling preachers of the M. E. C. To follow in the train of itinerancy, is the only privilege of the christians of the Methodist Episcopal church. There is not a man among them all who stands up in his own independence, as a man, and as a christian. They are all followers of men.

To evince most clearly, and we think satisfactorily, to every candid mind, that Thomas Coke and Francis Asbury were unfit to impose a system of government on American Christians, we give THEIR VIEWS OF EPISCOPACY—which the reader is informed, we copy from the 10th edition of "The Doctrines and Discipline of the Methodist Episcopal Church, in America, with explanatory notes, by Thomas Coke and Francis Asbury, Philadelphia, 1798." p. 7, 8.

"To the observations above made, (say the bishops) we would add, that it must be evident to every discerning reader of the epistles of St. Paul to Timothy and Titus, that Timothy, who was appointed by St. Paul, bishop of the Ephesians, and Titus, who was appointed by the same apostle, bishop of the Cretians, were bishops in the proper episcopal sense, and that they were travelling bishops. The episcopal office in all its parts was invested in them. Timothy is charged (1.) to be attentive to the teachers, respecting the purity of their doctrine, and to regulate every thing with due authority: 'I besought thee to abide still at Ephesus,—that thou mightest charge some, that they teach no other doctrine,' &c. 1 Tim. 1, 3, &c. 'These things command and teach.' iv. 11. (2.) To superintend the elders of the church: 'Rebuke not an elder, but intreat him as a father,' v. 1. 'Let the elders that rule well, be counted worthy of double honour, especially they who labor in the word and doctrine,' ver. 17. 'Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others may fear,' &c. ver. 19, 21. (3.) To lay on hands for the ministry: 'Lay hands suddenly on no man,' ver. 22. (4.) To choose men for the preaching of the gospel: 'The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' 2 Tim. 2, 2. And throughout these two epistles, St. Paul addresses himself to Timothy as one who had the chief superintendence over the private members of his church, and in all the affairs thereof. He also authorizes Titus to ordain elders, (a peculiar part of the episcopal office) and to regulate every thing: 'For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee,' Titus, 4, 5.

"Nor is it less evident that the seven angels of the seven churches of Asia Minor (the seven stars held in the right hand of Christ) mentioned in the 2d and 3d chapters of the Revelation; possessed all the parts and requisites of the episcopal office. For our Lord would never have addressed those epistles, which so deeply concerned the interests of those churches, to single individuals, if those single individuals had not been, by the superior offices with which they were invested, proper representatives of those churches respectively. We must also observe, that each of those churches belonged to a great metropolitan city, to which many other cities, towns and villages, were considered as adjoined: So that, as Titus, bishop of Crete, was required to "ordain elders and set in order the things that were wanting in every city" in the isle of Crete, so the other bishops (as soon as possible) had each an extensive diocese, through which they travelled, and over which they superintended.

"Nor must we omit to observe, that each diocese had a college of elders or presbyters, in which the bishop presided. So that the bishop by no means superintended his diocese in a despotic manner, but was rather the chief executor of those regulations, which were made in the college of presbyters, which answered to the convocations, synods, or conferences, of all the well-organized churches in modern times.

"But in all we have observed on this subject, we by no means intend to speak disrespectfully of the presbyterian church, or of any other: we only desire to defend our own from the unjust calumnies of its opponents."

The reader is requested to know that we have italicised, as in the original. He is requested to compare these "annotations" with Mr. Wesley's opinions—in his notes on the New Testament, and in his works. Be so kind as to consult Dr. Clarke's Commentaries on the passages, likewise.

The hand of Dr. Coke is to be plainly seen in these matters. See what Henry Moore in his life of John and Charles Wesley, says of Dr. Coke's instructions.—vol. 2. Is it not surprising that Richard Watson should so flippantly set aside Mr. Moore's testimony? Surely Mr. Watson knows of the controversy respecting Methodist Episcopacy, and designs to destroy the credibility of Mr. Moore as a witness in the case.

We should be really much obliged to our brother "A." for some remarks on the copy we have given. We have not time. Will brother "A." who so well establishes his claim to belong to the alphabet of mutual rights, gratify us?

*"The chief of a nation."

PREACHER.

For the Methodist Protestant.

THE INFATUATION OF MAN.

"Know'st thou the importance of a soul immortal? Behold this midnight glory: worlds on worlds! Amazing pomp! Redouble that amaze; Ten thousand add: then twice ten thousand more; Then weigh the whole: one soul outweighs them all And calls the astonishing magnificence Of unintelligent creation poor!"

Reader,—do you believe this sentiment? When your eye wanders over the immensity of creation; when you look upon the towering mountains rearing their rugged forms amidst the clouds, and seeming to fancy's view like the pillars of the eternal world; when you turn to the broad bosom of the mighty deep, and see floating upon its world of waters, the richly freighted ship; when you gaze upon the proud city, whose glittering spires and lofty monuments catch the first beams of the morn and the last ray of the evening; when the sound of music and gladness comes floating upon the air from some gorgeous palace, whose inmates revel amidst the luxuries of a hundred climes;—do you think, when these things cross your mind, that you—poor, humble, and degraded though you be—have enclosed within your frail body, a gem so rare, so valuable, that all these things combined, are but as the light dust of the balance, when contrasted with its amazing value? Do you believe this? Do you believe, that the unseen spirit, whose feeble flutterings are scarcely felt within your breast, is destined to exist when all these things shall have departed into the deep night of eternal oblivion?—Can you believe this, and yet toil and struggle for a mere atom of this perishing mass—while the immortal, and invaluable soul, with which God has endowed you, is unknown and uncared for? Oh, deep must be the darkness—gross the ignorance, with which you are enveloped! May the spirit of truth dispel the clouds, and pour such a flood of light upon your awakened minds, that you may start, like one awoke upon the brink of some crumbling precipice, and cry mightily to him from whom our help cometh!

When we behold immortal man, deeply immersed in the pursuits of this life,—toiling with unflagging zeal for the acquirement of wealth, fame and honor,—bending with aching brow and feverish pulse over the midnight taper,—braving the storms and tempests which howl along the face of the troubled sea—delving deep amidst the mountain caves—and "seeking the bubble reputation even in the cannon's mouth;"—when we look upon all this, as it is ever presented to our view, are we not struck mute with astonishment at the folly—the infatuation which marks his course?—Strange, mysterious being!—Who shall unravel the web of inconsistencies with which you are so strongly girt?—And hark! while every thought, and feeling, and faculty are absorbed in his present pursuits,—while Heaven with all its brilliant thrones, and glittering crowns has faded from his view—he beguiles his weary way with some sweetly plaintive air! What is it he sings—

"And false the light on Glory's plume
As fading hues of even!
And love, and youth, and beauty's bloom
Are blossoms gathering for the tomb,
There's nothing true but heaven."

—And yet, oh most strange infatuation—he, who thus believes—he, who has already seen and felt, the fleeting falseness of all these things, will barter his hopes of heaven, will sacrifice his eternal interests, in the pursuit of the least of these flitting shadows!

Awake—awake, fellow immortal! cast off the fetters, which sin and folly have thrown around you—oh, be persuaded to attend to the concerns of your never dying soul. Let this world with all its fleeting bubbles—with all its unsatisfying joys be forgotten, whilst you press ardently forward in the path which leads to light and life eternal. Haply, a few years of toil—a few years of struggle in this glorious warfare, and He, in whose hands are the destinies of all flesh, may say; "it is enough come up higher."—Oh, glorious hope!—oh, high and holy destiny to dwell with God forever, when

"The towering battlements,
The gorgeous palaces—yea, the great globe itself,
With all which it inhabit, shall dissolve,
And like the baseless fabric of a vision
Leave not a wreck behind!" B. H. R.

SORROW.

Sweet is the look of sorrow for an offence, in a heart determined never to commit it more!—upon that altar only could I offer up my wrongs.

ECCLESIASTICAL.

For the Methodist Protestant.

A CHRISTIAN CHURCH.

Mr. Coleridge is the author of a work, recently published in England, entitled, "The Constitution of the Church and State, according to the idea of each," &c. Let us hear his description of a Christian Church; recollecting, that, by some judicious reviewers, he is ranked among the most comprehensive thinkers of the age.—Ed.

"The Christian Church is not a kingdom, realm, or state of the world; . . . nor is it an estate of any such realm, kingdom or state; but it is the appointed *opposite* to them all collectively;—the sustaining, correcting, befriending opposite of the World! the compensating counterforce to the inherent and inevitable evils and defects of the State, as a State, and without reference to its better or worse construction as a particular State; while whatever is beneficent and humanizing in the aims, tendencies, and proper objects of the State, it collects in itself as in a focus, to radiate them back in a higher quality. Or, to change the metaphor, it completes and strengthens the edifice of the State, without interference or commixture, in the mere act of laying and securing its own foundations. *And for these services, the Church of Christ asks of the State neither wages nor dignities.* She asks only protection, and to be let alone. These, indeed, she demands; but even these only on the ground that there is nothing in her constitution, nor in her discipline, inconsistent with the interests of the State, nothing resistant or impedimental to the State in the exercise of its rightful powers, in the fulfilment of its appropriate duties, or in the effectuation of its legitimate objects. It is a fundamental principle of all legislation, *that the state shall leave the largest portion of personal free-agency to each of its citizens, that is compatible with the free-agency of all,* and not subversive of the ends of its own existence as a State. And, though a negative, it is a most important distinctive character of the Church of Christ, that she asks nothing for her members as Christians, which they are not already entitled to demand as citizens and subjects." pp. 132—135.

"In the primitive times, and as long as the churches retained the form given them by the Apostles and Apostolic men, every community, or, in the words of a father of the second century, (for the pernicious fashion of assimilating the Christian to the Jewish, as afterwards to the Pagan ritual, by false analogies, was almost coeval with the church itself,) every altar had its own bishop, every flock its own pastor, who derived his authority immediately from Christ, the universal Shepherd, and acknowledged no other superior than the same Christ —. Hence, the unitive relation of the churches to each other, and of each to all, being equally actual indeed, but likewise equally *Ideal*, i. e. mystic and supersensual,* as the relation of the whole church to its one Invisible Head, the church with and under Christ, as a one kingdom or state, is hidden: while, from all its several component monads,† the particular visible churches, Cæsar, receiving the things that are Cæsar's, and confronted by no rival Cæsar,—by no authority which, existing locally, temporally, and in the person of a fellow-mortal, must be essentially of the same kind with his own, notwithstanding any attempt to belie its true nature under the perverted and contradictory name of *spiritual*,—sees only so many loyal groups who, claiming no peculiar rights, make themselves known to him as Christians, only by the more scrupulous and exemplary performance of their duties as citizens and subjects."‡ pp. 138—143.

*We presume the author means, inappreciable by the senses.

†An indivisible thing—that is, the whole Church, of which Christ is the general Head, is constituted of individual, indivisible Churches; or "component monads."

‡In other words:—had Mr. Coleridge written in view of American Methodist Episcopacy, his language might have been in this way:—

From the several congregations of Methodists, the civil authority, justly requiring obedience to its established regulations, and confronted by no rival—by no authority, which, existing locally and temporally, whether in the person of Bishop, Presiding Elder, or Itinerant Preacher, must be essentially of the same kind with itself, notwithstanding any attempt to belie its true nature under the perverted and contradictory term of "Spiritual,"—sees only so many good citizens, &c.—Ed.

NARRATOR.

Extracted from Gillie's Historical Collections.

THE REWARD OF CHRISTIAN PERSEVERANCE.

Old Mr. Studley, was a lawyer in Kent, of about £400 a year. He was a great enemy to the power of religion, and a hater of those that were then called Puritans. His son followed his steps, until the Lord awakened him as followeth. The young man was at London, and being drunk in company, and going late at night to his lodgings, fell into a cellar, and in the fall was seized with horror, for he thought he fell into hell. It pleased God he took little harm, but lay there some time in a drunken state, his body being heated with what he drank, and his soul awakened, so that he thought he was actually in hell.

After he was come to himself, and had returned home to Kent, he fell into melancholy, and betook himself to read and study the scriptures, and to much prayer; which at length his father perceived, and fearing he would turn Puritan, was troubled, and dealt roughly with him, making him dress his horses, which he humbly and cheerfully submitted to do. When his father perceived he sat up late at night reading his Bible, he denied him candle light; but being allowed a fire in his chamber, he was wont to read by fire light; and long after told a friend, that while he was dressing his father's horses in his frock, and reading by fire light, he had those comforts and joys from the Lord, that he had scarce experienced since.

His father seeing these means ineffectual, resolved to send him into France, that by the lightness of that country his melancholy might be cured. He went, and being at his own disposal, the Lord guiding, he placed himself in the house of a godly protestant minister; and between them, after they were acquainted, (and such is the likeness of saving grace in different subjects, that a little time will serve for christians to be acquainted) there grew great endearment. He made great progress in speaking the language, and his father expecting an account from the gentleman with whom he lived of his speaking French, he sent it to him: but soon after, he had orders to return home. The father directing, or the son intreating, his landlord came with him into England, and both were welcomed at the father's house, he not knowing that his son's landlord was a minister. At last, the father found the French gentleman and his son at prayers, was angry, and sent him away.

Then Mr. Studley, having interest in a person of honor, a lady at White-hall, and his son now by his education being accomplished for such an employment, prevailed with her to take him for her gentleman, to wait upon her in her coach. The father thought by a court life to drive away his son's melancholy, as he called his seriousness in religion. The lady had many servants, some given to swearing and rudeness, whom this young gentleman would take upon him to reprove with that prudence and gravity, that sin was abashed before him. If any of the servants were ill employed, and heard him coming, they would say, let us cease, or begone, for Mr. Studley is coming. After a year's time, his father waited on the lady to inquire of his son's behavior. She answered that she was glad she had seen his son, he had wrought such a reformation in her family. She, that had formerly been troubled with unruly servants, by his prudent carriage, was now as quiet in her house, as if she had lived in a private family in the country. Upon receiving this information, the father stormed, "what, will he make Puritans in White-hall?" He told the lady that was no place for his son, that he would take him with him, which, to her trouble, he did. When he had him at home in Kent, as his last refuge, he thought of marrying him; and to this end found out a match which he thought fit for his ends, to stifle the work of religion in his son. One evening, he bade him put on his best clothes the next morning, and ordered his servant to make ready their horses, and himself to wait on them. When they were riding on the way, he bade the servant ride before, and spoke to his son to this purpose: "Son, you have been a great grief to me, and having used much means to reclaim you from this way you are in to no purpose, I have one more remedy to apply, in which, if you comply with me, I shall settle my estate upon you, else you shall never have a groat of it. I am riding to such a gentleman's house, to whose daughter I intend to marry you." The son said little, knowing that family to be profane, but went with his father, who before had been there on the same errand. They were entertained nobly: he had a sight of the young lady, a great beauty, and fell much in love with her. When they had taken their leave, and were on their way home, the father asked the son what he thought of the young lady? He answered, "there is no man living but must be taken with such an one;" but he feared she would not like him. The father bid him take no care for that. The wooing

was not long: at three weeks' end they both went to London to buy things for the wedding.

The father had charged, that, in the time of wooing at the house of the young lady's father, there should be no swearing or debauchery, lest his son should be discouraged. Wedding clothes were bought, the day came, and the young couple were married. At the wedding dinner at the young lady's father's house, the mask was taken off; they fell to drinking, healths and swearing among their cups, and among others, the bride swore an oath: at which the bridegroom, as a man amazed, rose from the table, stepped forth, and went to the stable, took a horse, none observing it, (all were busy within,) and rode away, not knowing what to do. He bewailed himself, as he rode along, as undone, and deservedly; for he had been so taken in love, and business so hurried on his design, he said that he had at that time restrained prayer, and slackened his communion with God; when, as in that grand affair of his life, he should have been doubly and trebly serious; and so might thank himself that he was utterly undone. He sometimes thought of riding quite away; at last, being among the woods, he led his horse into a solitary place, tied him to a tree in his distress, and betook himself to prayer and tears, in which he spent the afternoon. The providence of God had altered his argument of prayer, which was now for the conversion of his new married wife, or he was undone. This he pressed with tears a great part of the afternoon, and did not rise from prayer without good hope of being heard.

At the house of the bride there was hurry enough; messengers (after they missed the bridegroom) were sent every way. No news of him could be obtained; he was wrestling, as Jacob once was at Peniel. In the evening he returned home, and inquiring where his bride was, went up to her, and found her in her chamber pensive enough. She asked him if he had done well to expose her to scorn and derision all the day. He entreated her to sit down upon a couch there by him, and he would give her an account of what he had been doing, and tell her the story of his whole life, and what the Lord, through grace, had done for him.

He went over the story here above mentioned with many beautiful particulars, with great attention and tears, the flood-gates of which had been opened in the wood, and often in the relation would say, *through grace*, God did so and so for me. When he had told her his story, she asked him what he meant by those words so often used in the relation of his life, "*through grace*," so ignorantly had she been educated; and asked him, if he thought there was no grace for her, who was so wretched a stranger to God. Yes, my dear, said he, there is grace for you, and that I have been praying for this day in the wood, and God hath heard my prayer and seen my tears; let us now go together to him about it. Then they kneeled down by the couch side, and he prayed, and such weeping and supplication were there on both sides, that when they were called down to supper, they had hardly eyes to see with, so swelled were they with weeping. At supper the bride's father (according to his custom) swore. The bride immediately said, "father, I beseech you, swear not." At which the bridegroom's father in a rage rose from the table: "what, says he, is the devil in him! Hath he made his wife a Puritan already?" and swore bitterly, that he would rather set fire, with his own hands, to the four corners of his fair built house, than ever he should enjoy it; and accordingly he did: for when he made his will, he gave his son (when he should die) ten pounds to cut off his claim, and gave his estate to several persons, of whom a Dr. Reeves was one; and not long after died.

Dr. Reeves sent for the gentleman, paid him his ten pounds, told him he had been a rebellious son, and had disobliged his father, and might thank himself. He received the money, and meekly departed.

His wife (the match was huddled up) had no portion promised, at least that he knew of; so that she was also deserted by her friends, only having £200 in her hands that had been given her by a grand-mother, with which they stocked a farm in Sussex, where the writer of these memoirs hath often been, and seen her, who had been highly bred, in her red waistcoat milking her cows. She was exceedingly cheerful, and was now become the great comfort and encourager of her husband. "God," said she, "hath had mercy on me, and any pains I can take are pleasant."

There they lived for some years with much comfort, and had several children. After about three years, he was met in Kent, on the road, by one of the tenants of the estate, and saluted by the name of landlord. Alas! said he, I am none of your landlord. Yes you are, said the tenant, I know more of the gentleman than you do. Your father, though a cunning lawyer, could not alienate the estate from you, whom he had made joint purchaser. Myself and some other tenants know it, and have refused

to pay any amount to Dr. Reeves. I have sixteen pounds ready for you which I will pay to your acquittance, and this will serve you to wage law with them. He was amazed at this wonderful providence, received the money, sued for his estate, and in a term or two recovered it. "He that loseth his life for my sake and the gospel's shall find it."

CORRESPONDENCE.

For the Methodist Protestant

A RELIGIOUS EXPERIENCE.

We insert the following experience of one, who had been 40 years a Universalist, previously to his conversion. Every one must be pleased with its simplicity and sincerity. The language is his own—quite characteristic.

Extract of a letter, dated

BATAVIA, (N.Y.) September 12th.

DEAR BROTHER,—I always professed to be a Universalist, until I was near 40 years of age, which was two years since. I lived in a neighbourhood where the people were very wicked. It so happened that a minister, (a stranger,) gave an exhortation at a certain meeting, and in that exhortation, he pressed it hard upon the audience to reflect upon their ways. It struck my mind with some force. Accordingly, the next day, I commenced the task. I adopted this system:—I commenced comparing my ways with those of Christians. I went through with every thing I thought of. I came to the conclusion, that my ways were as good as those of Christians: therefore, I would trouble my head and heart no more.

But, it came to my mind, that I used profane language, and they did not: here, I saw they had the advantage of me. Soon the scales were turned in their favor. I began to feel disturbed. I was sorry I had made the attempt to reflect on my ways. My mind was continually pondering upon these things and upon my ways, and I turned my attention "unto His testimony." There, I discovered, if I had not the spirit of Christ, I was none of His. I discovered I was carnal and at enmity against God. I found, in my present situation, I could not please God; that I was an alien from the Commonwealth of Israel; without hope and without God in the world, being condemned already, because I had not believed in the name of the only Saviour or Son of God. I discovered that nothing could change my state, but a change of heart by the Holy Ghost and faith in the blood of Christ; and before I could become a true Christian, I must be a new creature; old things must pass away and all things become new:—that I must be born again. I found, before I could possess a scriptural hope of eternal life, I must repent and commit my soul by faith to Jesus, and submit my heart (mind) and give up my all without resource to his grace and will.

O, Brother, these are solemn truths. They came to me, under the authority, and as it were, in the voice of Him, who will decide the future destiny of my soul.

If I understood my case and the scriptures, I discovered there was but one promise in the Bible that would apply to my case;—that was, if I would turn, (then,) unto the Lord, he would have mercy on me. But there was one great difficulty in the way; I could not go to Jesus Christ, he being (as it appeared to me) so far off.

I called on some old Christians to pray for me: my greatest anxiety was to find my Saviour, that I might, through him, obtain a pardon of my sins. I began to have some faith that, if they would pray to my Saviour, he might come to my relief. I had, previously to this, promised, that if the Holy Spirit should strive with me, I would obey it if I knew it; (not being acquainted with its operations.)

One evening, when in a conference meeting, being concealed as much as possible in the back part of the room, my mind, much cast down, had become discouraged—had lost all hopes of ever finding Christ—of mercy or pardon. In an instant, or as quick as a flash of lightning, it came into my mind I had been doing wrong, I had been sending by the prayers of those old Christians for my pardon, while, I must come myself; that my pardon was ready for me; that I must call upon my Saviour for it, now, while in my trouble, and he would deliver me from it; that I must submit unto the "righteousness of God, that righteousness which is of faith;" that, "the word was nigh me, even in my mouth and in my heart, that is, the word of

faith which we preach;—for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

I now believed I had a duty to do or break my promise. I was made sensible that I must pray, (or ask,) then. Then, was the moment for me to make the choice, to obey or refuse. It seemed, as though now was the time that the powers God had given me to make the choice were put in exercise; that my mind was now engaged in balancing happiness and misery, life and death, heaven and hell, love and hatred, love of God or the love of the world, the favor of God or his displeasure, salvation or damnation, God's wrath or his mercy, God's character and my own. Thanks be to God! the scales of my mind turned in favor of salvation.

I then was resolved in my mind, to make the choice immediately. Then, my dear brother, came the struggle. To obtain my choice I must pray, and that too before this congregation; or in other words, I must go to God for it, and ask for it; not "say in my heart, who should ascend into heaven," &c. Now, what could I do? I must pray or be damned; I had not even one word to say; I could not think of one word. O, here I was: I must pray, yet could not; and what should I do? It came into my mind, God would help me; if I would open my mouth, he would fill it. Then I exercised faith. I believed God would help me; therefore I fell upon my knees, in spite of pride, mortification and shame.

Now I was upon my knees before God and a congregation of people;—not one word in my mind, nor in my mouth. But, the first I knew, my mind was with God, begging for Christ. My main cry was, "shew me my Saviour." So they told me afterwards.

The next I knew, I was talking with my Saviour. Then I made a surrender of the world, and all its vanities, fashions, honours, titles, pride, and every darling idol; every thing which was displeasing to God;—surrendered my wife and children, and, last of all, my wicked proud heart, myself, my life, without reserve, to his disposal: and felt that this was all I could do.

Next, I begged of God, for his Son's sake, to have mercy on sinners in this neighbourhood. I had no more in my mind to communicate. Now, here the work was done; here I had the evidence, that it was the Holy Spirit teaching me and helping my infirmities; here it was that I knew it was not I that spoke, but the Spirit of the Father which spoke or made intercession for me; here it was, I lost my load; here it was, I found my Saviour; and, here it was, I learned that by the atonement, the blood of my Saviour, power was restored to me, a fallen being, to make my choice whom I would serve.

If I could see you, I could tell you the whole story. I must soon stop. After I had lost my load, as did Bunyan, I took three leaps for joy. I then began to call on sinners to repent; the result was, a reformation broke out and run through the neighbourhood like fire in a dry stubble and spread into other parts, the fruits of which have produced a church in this town, (a Methodist Protestant Church,) of more than one hundred members. Now, dear brother, this is all the preaching I ever did;—as soon as I was born of the spirit, I declared what the Lord had done for my poor soul, and exhorted sinners to flee the wrath to come.

Yours, &c.

EDEN FOSTER.

For the Methodist Protestant.

NEW YORK.

Extract of a letter, dated

Elba, (N. Y.) Sept. 13th, 1831.

DEAR BROTHER,—Our cause is prospering in this section of country. A little more than two years ago, the first Reform Methodist Church was formed in this town by brother T. Covell, amid a flood of opposition and under very discouraging circumstances; but God was on our side. Our enemies saw it, and retired from the field in silence, thinking it was not best to be found fighting against God.

We now number in this and the adjacent town, (which constitute my circuit,) one hundred and thirty members, including probationers. We have had an increase of between forty and fifty this year. We have but few to join us from other churches: our classes are composed generally of young converts, who have been brought to a knowledge of the truth through our instrumentality. Our congregations are large and respectable. In some instances, we have been under the necessity of retiring to the grove, for the accommoda-

tion of the people. Our Brethren in many places are much engaged and seem to be struggling for full redemption in the blood of the Lamb. The walls of superstition and prejudice are falling to the ground; God's people are coming together as the sheep of one pasture, and a spirit of unanimity and love begins to prevail.

At our last Quarterly Meeting, which was held in this town on the 27th and 28th of last month, there was much of this blessed spirit manifested. Our Baptist Brethren tendered us the use of their house of worship, which was very thankfully received. The house was filled to overflowing: it was thought there were two thousand people present on the Sabbath.

It was truly pleasing to witness the good feeling that prevailed at this meeting, among different denominations of people. All felt at home, and seemed to participate in the privileges of the same. God was with us at our communion. Five different orders of Christians met around the table to commemorate the sufferings of our common Lord, Glory to God! This looked and felt to me like Heaven begun on earth.

We were favoured with a visit from Dr. James Covell, who preached with much zeal, to the great satisfaction of all that heard. Indeed, all the preaching was powerful. God's children were much encouraged to pursue their heavenly journey, while sinners were pricked to the heart, and have since been led to inquire what they should do to be saved. May God grant that the seed which has been sown at this meeting, may produce an hundred fold to the honour and glory of God.

I have no doubt, if we could obtain sufficient ministerial aid, to supply the many calls we have for preaching, that our cause would rapidly advance in this section of country, despite of opposition.

Yours with due respect,

ISAAC FISTER.

NEW YORK.

Extract of a letter, dated

Hinesburgh, September 9th, 1831.

DEAR BROTHER,—Our church is prospering as fast as could be expected. We lack preachers to supply the calls.

In July, we had a three days' meeting at Richmond with the free-will Baptists, which was somewhat interesting. The Methodist Protestants held a three days' meeting in Wells, and another of four days in Granville. I am told they were attended with much good. Our camp-meeting in Huntington closed last Monday: I think it was as good a camp-meeting as I ever attended. The particulars with regard to the above mentioned meetings, and situation of our district, I will leave for our President, brother Justus Byington, to describe. May the good Lord prosper our infant Zion.

Yours in the bonds of friendship,

N. GAGE.

GENESSEE CONFERENCE.

Extract of a letter, dated

Portage, N. Y. Sept. 12th, 1831.

DEAR BROTHER.—Our four days' meeting for this circuit was held in Castile, August 11—15th. And although it was in a very hurrying time of the year, our people being generally engaged in haying, it was well attended, especially the two last days. Sinners were awakened and converted to God. On Sabbath, it was judged that about 1500 persons were present. The Rev. Dr. Covell attended and favoured us with a number of sermons, and at the close of our Sabbath exercises, he gave a history of the rise, progress, and present state of reform, and contrasted our system of government with that of the M. E. Church. He was heard with the utmost attention by the assembly, and most of the people approved of our principles.

The work has been rapidly progressing in this vicinity since I wrote you last. Our congregations are crowded to overflowing, and at almost every meeting mourning sinners approach the altar of prayer. Yesterday, there were nine united with the church, and I expect to organize two more classes this week. We have received about 25 since I wrote you last.

The work is generally in a prosperous state, within the bounds of this conference.

I design to set off the last of the week, on my tour through the eastern part of this district, and visit the conference of the Congregational Methodist Church.

Respectfully yours,

ORREN MILLER.

For the Methodist Protestant.
NEW ENGLAND.

East Cambridge, September 10th, 1831.

DEAR BROTHER,—I embrace an opportunity to communicate to you a few lines, on the state of the churches in our part of the Lord's vineyard. The churches in Boston are earnestly praying and wrestling with God, for a revival of his work among them, and appear to be much united, by the labors of an eloquent and promising young minister, lately from the old church. Although we failed in obtaining the desired pastoral help from the South, our God is providing for us in a way wholly contrary to our expectations.

The class in East Cambridge is increasing in numbers and spirituality; their meetings are lively and powerful, and God appears to be in their midst.

The church in Malden is highly prosperous; we held a series of meetings there, commencing on the 5th of August and continuing until the 9th. Thirteen ministers of our order were present, besides several of other denominations, friendly to us. The meeting, from beginning to end, seemed to be distinguished by the solemn presence of God. On the third day, which was the Sabbath, we were obliged to adjourn to the neighboring grove, and were attended by such a congregation, as was never, on a similar occasion, witnessed in these regions,—probably amounting to not less than two thousand. Our worthy and useful brother Britt, of the Massachusetts Conference of reformed Methodists, officiated in the morning, assisted by brother Minor.—The labors of these brethren were attended with a holy unction, and greatly strengthened the faith of the saints, and swept away long and inveterate prejudices. In the afternoon, brother Snelling, president of our conference, preached an able and faithful sermon, on the qualifications and duties of a Gospel Minister; after which Wm. Apes was ordained a missionary, to the Pequod Indians. Brother Apes is a native Indian, of that tribe; and on the maternal side, is a descendant of the celebrated King Philip. He was lately transferred to this district from New York, and we think bids fair to be useful, not only to the aborigines, but also to others where he may labor.

Our meeting closed on the following Monday; several experienced religion during its continuance, and more since, and there appears to be a general reviving influence in our church as well as congregation.

The Society in Lowell is prosperous and has obtained regular ministerial help. New Societies have been lately formed in several places, and five ministers been added to our communion since I wrote you last;—all by secession. Our Societies are, I believe, all prosperous.

Yours in love, THOS. F. NORRIS.

OHIO.

From the Correspondent.

PLEASANT MILLS, Va. Aug. 23, 1831.

Brother Henkle,—We are, under the smiles of Providence, progressing since the Lost-creek Quarterly Meeting; we have taken in about one hundred members on this circuit—there are many conversions in the upper section of the circuit—there are 22 in the society at Pleasant Mills, some new organizations have taken place since the above quarterly meeting.

WM. H. COLLINS.

From the same.

Extract of a letter, dated

PITTSBURG, Aug. 31, 1831.

"Our camp-meeting ended two weeks ago, and the result was a happy one. A large number professed conversion, and since we returned 12 or 15 have professed conversion. Since camp-meeting up to this date 50 have joined society in town, and more are coming. A number have also joined at Braddock's field. A considerable number of our old side brethren encamped with us on the ground; some families of them came thirty miles with their tents. One Preacher was tried on his return home, and was cleared; but has since seceded, with a part of the Society where he belonged, and will organize soon."

ILLINOIS.

Information is received that a Society has been recently formed at a place called Walnut Grove, in Edgar county, Illinois. They have adopted the Constitution and Discipline of the Methodist Protestant Church, and are very anxious to have a circuit formed, and a

preacher exclusively engaged in the work of the ministry. The Rev. Isaac Wart serves them at present, but is unable to give his entire attention to ministerial labour.

For the Methodist Protestant.
TENNESSEE.

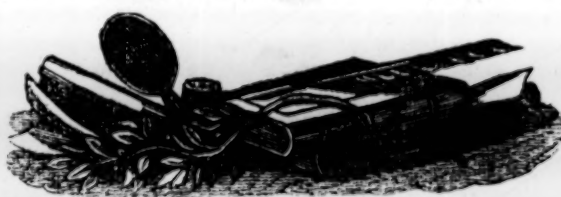
Extract of a letter, dated

Harmony Grove, Hardeman county, Sept. 2, 1831.

DEAR BROTHER,—Our prospects, as Reformers, are brightening in this country; hitherto we have done little more than to stand fast. Prejudice, bigotry, enthusiasm, and ignorance, were adverse to our progress; but patience, perseverance, and truth, must succeed. We have been greatly blessed, of late, at our meetings; and though I know of no recent instances of conversions among us, yet among our members there appears a general struggle and press for holiness.

At a large meeting, called on the last day of a Cumberland Presbyterian Camp-meeting, recently held near this place, it was unanimously resolved, that a Camp-meeting be held, to be conducted jointly by the Presbyterian, Cumberland Presbyterian, Baptist, Episcopal Methodist, and Protestant Methodist Churches.—Against this meeting, some of the quarterly meetings of the E. Methodists, have passed and published resolutions, reprobating the measure;—but these things move not the friends of Mutual Rights. This meeting is looked to with great interest, and I have no doubt but that the practicability of a cordial co-operation in the common cause of Christianity will be exemplified on that occasion. With all the feelings of a brother, I am yours,

WM. B. ELGIN.



BALTIMORE:

FRIDAY, SEPTEMBER 30, 1831.

At a special meeting of the Board of Managers for the Home Mission Society, recently held in this city, a committee was appointed to frame an Address to the Ministers and Members of the Methodist Protestant Church throughout the United States,—on the objects of said Society. The address was prepared by the Committee, adopted by the Board, and ordered to be published in this paper.

ADDRESS

To the Ministers and Members of the Methodist Protestant Church.

The Board of Managers of the Home Mission Society, conceives it due to the ministers, members, and friends of our Zion, to state explicitly, at this early stage of its operations, the origin and objects of the Society, and to solicit the early co-operation of the brethren, in extending the Society by means of auxiliaries, and by pecuniary assistance.

The Home Mission Society was organized in this city, at the instance, and by the pressing request of several judicious and active ministers and members, residing in different sections of our work, who also pledged themselves to promote the interests of a general missionary society, and to extend it by means of auxiliaries throughout their respective Annual Conference Districts. The Maryland Annual Conference, duly appreciating the motives of its originators, and entertaining confidence in the practicability of carrying the Society into full and successful operation, appointed a committee to assist the brethren embarked in this good cause, to form a suitable constitution for its government, which would secure the objects contemplated by its originators, and at the same time obtain for the church and her official authorities a full share in the benefits and management of the Society. By reference to the eleventh, twelfth,

and fifteenth articles of the constitution, it will be seen that the General Conference is allowed a full share in the management of the institution, and that all the fruits of missionary labour will be poured into the lap of the Church.

A General Missionary Society has been needed for years, and our most judicious friends have not ceased to press this necessity on the attention of the Church; and we may confidently add, that had a society of this character been instituted, and put in general operation three or four years past, we should at this time have abundant cause to thank God for the obvious effects of this class of missionary labours.

The community will be gratified to learn, that the Rev. Thomas H. Stockton is under engagement with this board, and has entered upon the duties of his mission. Knowing him to be a young man of acknowledged talents, genuine piety, pleasing address, and unassuming manners, the board feels confident that he will be well received by the people who may be favoured with his ministry. Others, like qualified, will be employed as soon as the Society shall be furnished with the necessary funds, which, of course, will depend on the addition and assistance of auxiliaries to a sufficient extent. It is, therefore, expected that our friends in different parts of the United States will heartily co-operate with us, and put forth their best efforts to facilitate the attainment of the laudable objects contemplated by the institution.—God has already done much for us as a church and people. He is now doing much for us in the conversion of sinners, the sanctification of believers, and in giving extension and permanency to our institutions; and if we be not unfaithful to our many mercies, the angel of the covenant, who redeemed us from evil, will still go with us, and future generations shall say of us as the patriarch Jacob said of Joseph, "Joseph is a fruitful vine whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him, but his bow abode in strength; and the weapons of his hands were made strong by the mighty God of Jacob."

Permit us, brethren, as the organs of the Home Missionary Society, to request you to furnish this board, occasionally, through our corresponding secretaries, residing in this city, with such information as you may deem serviceable to the institution; and to use your influence in recommending the society to public notice, and particularly to co-operate by your personal influence, in forthwith forming auxiliary societies in your immediate neighbourhoods, and by urging on others the propriety of imitating your laudable example. This board is fully persuaded that the prosperity of our Church will be promoted to a greater extent by our united efforts in the permanent establishment of the Home Missionary Society than by any other means at present within their knowledge. The advantages of the services of missionaries to the Church at large, must be apparent. By their occasional visits to circuits and stations already formed, it is expected the hearts of many will be made glad—whilst they will be hailed by others as successful messengers of grace in planting new Churches, and the precursors of a regular, annual supply of ministerial services. Our doctrines, discipline, and government will be made known to thousands who are now partially or wholly unacquainted with them; and our objects and views fully developed, and duly appreciated by the christian community of this our highly favoured country. By order of the board,

SAMUEL K. JENNINGS, President.

GAMALIEL BAILEY, Secretary.

Baltimore, September 25, 1831.

THE ANNUAL CONFERENCE of the Methodist Protestant Church of Alabama will be held near the town of Cahawba, where it was held heretofore,—to commence on Thursday, the 15th inst. where the Members of Conference will be expected.

EPISCOPAL CONVENTION.

The Convention, for the Diocese of Ohio, met at Gambier, on Wednesday, September 7. Difficulties have for sometime, been in existence, between the bishop of the Diocese, who is President of Kenyon College, and the Professors. A new Board of Trustees, for the College, was appointed, by the Convention, and a code of laws was prepared by that Board. Bishop Chase was not satisfied with this code, and in consequence, resigned the Episcopate of the Diocese with the Presidency of the College. These resignations were accepted by the Convention, and the Rev. C. P. McIlvaine, of Brooklyn, N. Y. was unanimously elected Bishop of Ohio. It is understood that these measures will be advantageous rather than prejudicial to the College.—*Cincinnati Gaz.*

A PERILOUS FEAT.

The Cincinnati Gazette states, that a lad climbed the court house steeple, 150 feet high and straightened the vane. He demanded one dollar, but the public officer, exultingly looking at the vane, would give but 50 cents. The boy turned on his heel, and when the officer looked on the vane, 20 minutes after, he found the lad had again ascended and crooked the vane to its old position. Since then several offers have been made to fit it, but no man could be found to peril his neck.

TO CORRESPONDENTS.

"Laicus" shall appear as soon as may be.

[Communicated.]

For the Methodist Protestant.

A CALL FROM SUFFERING HUMANITY.

Mr. Editor,—Among the benevolent societies and institutions of the day, I do not remember that any one has been formed for the relief of destitute and suffering women and children, who have been reduced to a condition more intolerable than that of beggary, by intemperate and worthless husbands and fathers, whose inhuman and barbarous authority prevents them from placing themselves or being placed, in circumstances which would meliorate their wretched state.

No one, acquainted with society, will deny the existence of such a class of sufferers,* nor will any argument be required to prove, to an enlightened community, the importance of some efficient measures in their behalf. The principal question to be decided is, who among the editors of public papers, and among the wealthy and influential, will make propositions to raise the necessary funds, and vindicate the innumerable and heart-rending calls of suffering humanity, upon the charities of an independent and wealthy people. I ardently hope, Mr. Editor, that you will give such an enterprise the sanction and influence of your pen.

Respectfully yours, &c.

HUMANITAS.

District of Columbia, Aug. 1831.

P.S. The education of such children as referred to, would be a consideration of much moment, in making provision for their comfort. But independently of this, the subject demands attention from every benevolent spirit in the nation.

*Were it necessary, many cases could be related, which would rend the heart of a miser.

RELIGIOUS INTELLIGENCE.

From the Wesleyan Methodist Magazine.

A LOVE-FEAST IN AFRICA.

Extract of a letter from Mr. Young, dated

Caffraria, Wesleyville, Dec. 10th, 1830.

The following account of a love-feast on this station will prove to you, much better than a letter, that the labours of your Missionaries in this land of darkness have not been in "vain in the Lord."

Lantiji Nookoa (the interpreter) said that he first felt the power of God in the colony, and was constrained by the influence of the Spirit to come to Caffreland to talk with the Missionaries; in doing which, he had received much light, and he hoped to hold on to the end.

Yosif Wesley first heard the word of God in the colony, but did not begin to seek the Lord until he came to Wesleyville; and here he had obtained mercy, and was

now happy in the enjoyment of God's favour; and he hoped that he should never cast away his confidence.

David Busak left his garden and all its contents, as soon as he heard that a Missionary had come to Wesleyville with the word of God; and now he thanked God and the great people in England for sending the Missionaries, and he thanked the Missionaries for coming. He could not express his gratitude for what he had heard and felt; and he wished that his voice could reach to all mankind, to tell of the great mercy of God to him a sinner.

William Kama (a Chief) first contended against the word of God, but afterwards the word overcame him, and now he had not language to describe his feelings, he was so very happy in the love of God.

George Morely was first awakened by hearing of the day of judgment at the Saw-pit, and went immediately to the bush to pray, feeling for the first time that he was a sinner. He prayed often before he made known his feelings to any person; and although he had fallen several times, yet his only proper desire was to serve God; and he was never so happy as that moment. He also advertised, in an affecting speech, to his late recovery from his fall.

Titus Dubulo had been stripped of his cattle by a commando, and afterwards came to the station to seek beads; and when he was in the path to Graham's Town with brother W. Shaw's waggon, his heart was much affected by hearing the word of God; and while praying for pardon in the bush, all at once his heart was filled with peace and joy; so that he could neither eat nor drink that day. His time was spent in praising God; and he was now sometimes ready to wish that God would take him to heaven, lest he should after all fall from his steadfastness.

Peter Spokter had lived in sin until he was an old man; and now in his old days new light had shined upon him, and he wanted words to express his joy.

Mephobosheth Bata was very happy while hearing his brethren and sisters speak of the love of God, and wished that he might have grace to hold fast what he had received.

Sigiliki (a Fingu) had been burnt by the Caffres, and was considered dead for a time: he had been brought out of the fire, and from amongst wolves, and saved in the wars with the Fitanies; and now he began to see that there is a path which leads to God, and that God had saved him through all the above dangers and trials; and although he failed every day, yet his desire was to serve God. "Is not this a brand plucked out of the fire?" Zech. iii. 2.

Leah Nonyama had been guilty of all sorts of wickedness, and was fond of smearing herself with red clay (for ornament); but God's word had turned her about, and the things which she once loved she now hated with all her heart, and God had pardoned her sins although they were many.

Elizabeth Nomantu first laughed when she saw the people coming together to hear the word of God, and she smeared herself with red clay some time after her husband turned to God, although he often reproved her; but she paid no attention to what he said, until she felt the power of God, which constrained her to leave off fighting against her husband, and against God's people.

Alice Nonthlonya was first sent for to come to the class, but did not know what to say; she, however, trembled much, and afterwards God showed her that she was a great sinner, and now her strongest desire was to serve God.

Sarah Nokyelo first heard the word of God at Bethelsdorp, but did not receive it into her heart, but now she had obtained mercy, and felt that if she could fly, she would go home to God.

Catharine Nowala thanked God, and the Missionaries, and all the people who had helped to send them the Gospel; for by that means she had received light and life in her old days.

Margaret Nonibi stood first at a distance from the word, but afterwards overcome by it; and she could not express how much she felt every day for those of her relations who had died without hearing God's word. She was happy, and hoped that she should continue so unto the end.

Maria Nomali first heard the word of God in the colony, but did not turn to God; but upon hearing Mr. W. Shaw, she was constrained to break off her sins, and now she did not know how to express her thankfulness to God for the great care which he had taken of her; for she had once fallen from the top of a rock, but was not killed; and she had also been bit by a snake, when she expected to die in consequence; but God had wonderfully preserved her life, and she was also happy in his love.

Lydia Midi first heard the Gospel in the colony, but without effect; afterwards she had been guilty of all sorts of wickedness in Caffreland, and when she was supposed to be dying of sickness, she began to think about

her soul, and now she was happy in the enjoyment of peace.

Ghlebekazi (a Catechumen) was a thing forsaken by every body, and driven from all the Caffre kraais, and had been nearly burned to death, for some supposed crime. She afterwards came to the station, but was afraid to go into the chapel, because she heard some persons weeping, and wondered what was to do with them; but now she wept over her bad heart, and saw that it was the hand of the Lord that had saved her from the Fitanies and that had brought her to this place, and she hoped that God would pardon all her sins.

The above observations were delivered in the Caffre language: there were also others who spoke in English, Dutch, and Hottentot, all of whom seemed to be of "one heart and of one soul."

MEDITERRANEAN MISSIONS.

Extract of a letter from Mr. J. Stinson, dated

Gibraltar, Jan. 17th, 1831.

I feel great pleasure in laying before you the following facts, which have lately occurred under my own observation.

Joseph Colomenes, a Spaniard of a most implacable disposition, who openly contemned every kind of religion, and particularly Catholicism, the form of religion in which he had been educated, was asked by one of our members what he thought would become of his soul after death. He replied, "after death I shall be no better than a dog or a cat. There will be no more of me after that change takes place." Our friend, who is a pious and zealous person, feeling very much shocked at his ignorance, endeavoured by reason and Scripture to convince him that his soul was immortal, that he was accountable to God for all his actions, and that after death he would be eternally happy or miserable. This, and similar conversations, under the blessing of God, made a deep and lasting impression upon his mind. He became very solicitous to know more about religion. The life of Mr. Walsh was put into his hand, which he read with great interest. He then for the first time in his life purchased a Bible, and read it diligently and attentively. At length, after many inward conflicts and domestic trials, he joined our society, and for several years was one of those members upon whom his brethren could look with confidence and satisfaction. His experience was clear, scriptural, and edifying; and although he was oppressed with great bodily affliction, and had his share of opposition from his bigoted relations, he was steadfast and unmoveable, and generally happy in God his Saviour. I saw him on his death-bed, and in that heart-searching situation he expressed his firm confidence in the atoning blood of Christ. He longed to be absent from the body and present with his Lord; and at length left this world rejoicing in the prospect of endless life. Thus another immortal soul has been rescued from the darkness, the thralldom, the misery of sin, and led through the peaceful paths of righteousness, to the mansions of everlasting blessedness. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake."

One of our pious soldiers, hearing that one of his comrades was dangerously ill in the hospital, went to visit him. He spoke to him very plainly about the awful consequences of dying in sin, and at first the poor fellow was far from being pleased with the solemn truths which were brought before him; but what was said caused him to think seriously about the state of his mind, and his future prospects, and made such an impression upon him that he was very anxious for a second interview with his faithful friend. When this individual saw him, he asked him if he had thought about what had been said to him. "Yes," said the poor young man, "I have indeed thought of it, but I am in despair; I am afraid there is no mercy for me. I fear I have sinned away the day of grace." His comrade then reminded him how willing God was to receive the returning prodigal, told him what Christ had done for sinners, and encouraged him to seek the salvation of his soul with all his might. This advice was not lost upon the poor man: he gave himself up to reading and prayer, and soon found that religion which supported him in the prospect of death. He lingered for some months, but he was fixed upon the Rock of Ages, and he died expressing his hope of heaven through Jesus Christ. In the absence of that more general turning to righteousness for which we labour and pray, from these instances of conversion we derive great encouragement. Few weeks pass without such proofs of the power of the Gospel; for which we feel thankful to our heavenly Father; but we long for a more abundant outpouring of the Holy Spirit, that hundreds may be led to remember in this the day of their gracious visitation the things which belong to their peace. We have some pet-

ty opposition from without, but we have peace and harmony within; and so long as this is the case, we fear not that all things will work, and are working, together for our good. The Spaniards continue to purchase the Scriptures and receive religious tracts, and a few more attend our services than when I last addressed you. I hope that a steady perseverance in circulating the Scriptures and tracts, with the use of as many other means as we have in our power, will in time produce greater effect than have yet appeared; but it is a hard, very hard soil to cultivate: so much superstitious nonsense requires to be removed before the good seed can take root, that it appears almost impossible to do the people good; but we remember that all things are possible to God. Fathers and brethren, pray for us, that "the word of the Lord may have free course, and be glorified, even as it is with you." Our Sabbath and evening schools are still in active operation, and our teachers being pious, and diligent in the discharge of their important duty, we may confidently anticipate much good from their united labours. During the last twelve months, eight of our pious soldiers, besides two who have died, have been removed from the garrison to other military posts; our number therefore is somewhat less than last year. We have eighty members in society, one hundred and sixty children in the schools, about an equal number of boys and girls, fifty of whom are Spanish children. Besides the above number of members, we have some pious persons who take the sacrament with us, and over whom we exercise a pastoral control.

BAPTIST IRISH SOCIETY.

Extract from the Annual Report.

"The committee will first mention some general facts, from which the usefulness of this, and of similar institutions, may be seen, as to the indirect influence produced upon Roman Catholics themselves. In some former reports, mention was made of pilgrimages performed by multitudes of persons to Lough-derg, or the Red Lake; and to Crogh Patrick, or the Reek. These were very favorite practices on the part of the people, and very lucrative to the officiating priests, who resided at those sacred places. It is stated by one of our correspondents, who resides in Connaught, that those pilgrimages and penances have been lately discouraged; and also, that it is publicly reported, that a considerable number of the holy-days have been prohibited. Are not these strong and unequivocal proofs, that the darkness of superstition is fast receding before the light of revelation?"

"The following statement relates to a district in the distracted county of Clare, where such disgraceful outrages have lately taken place, and such awful murders have been committed. Mr. Thomas says, April 18th, 1831—"I trust the Lord is building the walls of the spiritual Jerusalem, even in these troublous times. I mention one instance to shew the usefulness of the society's labours in bettering the state of the peasantry; and as a proof of what might ultimately be expected from the system it has adopted and acted upon. A parish in the county of Clare, Clonola, has for several years been attended to by the society's readers, who have circulated many copies of the Scriptures among its inhabitants: schools, also, have been supplied by the society, in it; and many of the grown-up young men in this parish were instructed in them. It is a pleasing circumstance, that in this place, though the county has been so generally convulsed, there has not been a single act of outrage or of mischief." The committee feel confident, that these facts will greatly encourage the members of the society to persevere in this 'work of faith, and labour of love, and patience of hope,' rejoicing, that while they afford proofs that the higher objects pursued by the society have been effected—the spiritual and eternal interests of men; that subordinate benefits have also been conferred, by teaching our fellow-subjects, who reside among men of violence and bloodshed, to 'fear God and the king.'

"The following pleasing anecdote relates to the *Hammersmith School*, taught by Mrs. Caldwell, in the pleasant village of *Cranagh*. Mr. Lang of Ballina, of the Methodist society, in conversation with one of the Irish readers, said, 'walking a few days ago through the village of *Cranagh*, I met some ragged children with Testaments under their arms: observing them to be orderly and modest, I asked them with whom they were at school, and under what society? What books they had? &c. &c. Receiving satisfactory answers, I further asked them, 'who was Jesus?' They replied, 'the Son of God, the Saviour of men, the Word who was with God, and the Word was God.' Another, whom I asked what the Scriptures were? answered, 'all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and instruction in righteousness.'

Not having much time, I bid them good bye, after commending their mistress, and urging them to continue their scriptural course. On my return the same day, I passed again through the village, hoping I should meet with some of the good children. But how was I surprised, when nearly all the children of the village assembled, and ran on before me, with countenances which seemed to say, 'Sir, ask me a question from my book?' I commenced, and to whatever question I proposed, a speedy, sensible, and scriptural reply was given; and whatever portion of the New Testament I mentioned, some one or other of the little company, named the chapter and verse, and repeated it with as much accuracy as if they had read it from the book. They accompanied me to some distance, and never was I more astonished or delighted in my life. I could not hesitate to ascribe honour, and praise, and glory, to that God, who out of the mouths of babes and sucklings hath perfected praise.

"The committee conclude their report of the Schools, by relating a pleasing anecdote. An old pauper cripple, thus addressed one of the society's agents:—"You well know what was my poverty and distress. My little ones, seven in number, were feeble and helpless. On these crutches I travelled, begged, and brought home every night what supported them. You, as master of one of the society's schools, was the first person who put a book into either of their hands. The opportunity of getting for them free education induced me to send them, otherwise, I know they would never have obtained a word of learning. One of my sons was, for some time, a schoolmaster under the society, he then went into the constabulary, and is now a non-commissioned officer in the East India Company; two others, in consequence of the education they received, were enabled to conduct business as dealers in the country for some time, and are now trading between Ireland and America. My eldest daughter is at present conducting a prosperous school in the town of Sligo, and the rest of my daughters are receiving instruction under her care." The old man added, 'for these blessings, I have to thank God daily, and never omit to pray for the societies which he has raised to scatter his blessings so profusely through his land.'

GATHERER.

From Hall's Fragments and Voyages.

A SEAMAN'S FUNERAL.

Very shortly after poor Jack dies, he is prepared for his deep sea grave by his messmates, who, with the assistance of the sail-maker, and in the presence of the master-at-arms, sew him up in a hammock, and having placed a couple of cannon-shot at his feet, they rest the body, (which now not a little resembles an Egyptian mummy,) on a spare grating. Some portion of the bedding and clothes are always made up in the package—apparently to prevent the form being too much seen. It is then carried aft, and, being placed across the after hatchway, the union jack is thrown over all. Sometimes it is placed between two of the guns, under the half deck; but generally, I think, he is laid where I have mentioned, just abaft the main-mast.

I should have mentioned before, that as soon as the surgeon's ineffectual professional offices are at an end, he walks to the quarter-deck, and reports to the officer of the watch that one of his patients has just expired. At whatever hour of the day or night this occurs, the captain is immediately made acquainted with the circumstance. At the same time the master-at-arms is ordered by the officer of the watch to take possession of the dead man's clothes; and his messmates soon afterwards proceed to dress and prepare the body for burial.

Next day, generally about eleven o'clock, the bell on which the half-hours are struck, is tolled for the funeral by one of the quarter-masters of the watch below, or by one of the deceased's messmates; and all who choose to be present, assemble on the gangways, booms, and round the mainmast, while the forepart of the quarter-deck is occupied by the officers.

In some ships—and it ought perhaps to be so in all—it is made imperative on the officers and crew to attend this ceremony. If such attendance be a proper mark of respect to a professional brother, as it surely is—it ought to be enforced, and not left to caprice. There may, indeed, be times of great fatigue, when it would harass men and officers, needlessly, to oblige them to come on deck for every funeral, and upon such occasions the watch on deck may be sufficient. Or, when some disease gets into a ship, and is cutting down her crew by its daily and nightly, or it may be hourly, ravages; and when, two or three times in a watch the

ceremony must be repeated, those only, whose turn it is to be on deck, need be assembled. In such fearful times, the funeral is generally made to follow close upon the death.

While the people are repairing to the quarter-deck, in obedience to the summons of the bell, the grating on which the body is placed, being lifted from the main-deck by the messmates of the man who has died, is made to rest across the lee gangway. The stanchions for the man-ropes of the side are unshipped, and an opening made at the after-end of the hammock netting, sufficiently large to allow a free passage.

The body is still covered by the flag already mentioned, with the feet projecting a little over the gunwale, while the messmates of the deceased range themselves on each side. A rope, which is kept out of sight in these arrangements, is then made fast to the grating, for a purpose which will be seen presently.

When all is ready, the chaplain, if there be one on board, or if not, the captain, or any of the officers he may direct to officiate, appears on the quarter-deck and commences the beautiful service, which, though but too familiar to most ears, I have observed, never fails to rivet the attention even of the most rude and least reflecting. Of course, the bell has ceased to toll, and every one stands in silence and uncovered as the prayers are read. Sailors, with all their looseness of habits, are well disposed to be sincerely religious; and when they have fair play given them, they will always, I believe, be found to stand on as good vantage ground, in this respect, as their fellow-countrymen on shore.—Be this as it may, there can be no more attentive, or apparently reverent auditory, than assembles on the deck of a ship of war, on the occasion of a shipmate's burial.

There is no material difference in the form of this service from that used on shore, except in the place where allusion is made to the return of the body to its parent earth. Perhaps it might have been as well to have left this unchanged, for the ocean may well be taken, in this sense, as a part of the earth, but since an alteration of the words was thought necessary, it could not have been made in better taste.

The land service for the burial of the dead contains the following words:—

"Forasmuch as it hath pleased Almighty God, of his great mercy, to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope," &c.

Every one, I am sure, who has attended the funeral of a friend—and whom will this not include?—must recollect the solemnity of that stage of the ceremony, where as the above words are pronounced, there are cast into the grave, three successive portions of earth, which, falling on the coffin, send up a hollow, mournful sound, resembling no other that I know.

In the burial service at sea, the part quoted above is varied in the following very striking and solemn manner:—

"Forasmuch," &c.—"we therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body, when the sea shall give up her dead, and the life of the world to come," &c.

At the commencement of this part of the service, one of the seamen stoops down, and disengages the flag from the remains of his late ship mate, while the others, at the words "we commit his body to the deep," project the grating right into the sea. The body being loaded with shot at one end, glances off the grating, plunges at once into the ocean, and

"In a moment, like a drop of rain, He sinks into its depths with bubbling groan, Without a grave, unknelt, uncoffined, and unknown."

This part of the ceremony is rather less impressive than the correspondent part on land; but still there is something solemn, as well as startling, in the sudden splash, followed by the sound of the grating, as it is towed along, under the main chains.

In a fine day at sea, in smooth water, and when all the ship's company and officers are assembled, the ceremony just described, although a melancholy one, as it must always be, is often so pleasing, all things considered, that it is calculated to leave even cheerful impressions on the mind. vol. iii. pp. 213—219.

SIMPLICITY.

Simplicity is the great friend to nature; and if I would be proud of any thing in this silly world, it should be of this honest alliance.



POETRY.

For the Methodist Protestant.

EXTRACT

From a Poem written on my Daughter's birth-day.

Then thought I, ev'ry chord of thine
Harp of my youth! with joy shall ring.
The young immortal! gift divine!
Her welcome to the earth I'll sing.
But when I saw the world, though bright,
Was bathed in a delusive light,
My yielding faith was lost in fears,
And ev'ry harp-string wet with tears.

Oh shame! when God, in tender love,
Had granted such a tender boon,
That I should stay the burst of joy
And doubt his faithfulness so soon!
My harp—when such a bliss was given
That earth assumed the hues of heaven—
To sweeter song should have been strung,
Than childless angel ever sung.

Behold! a year the sun has past
In daily glory o'er her head,
And He who brought her into life
Has still preserved her from the dead.
And more—though many hours have been
When pale and weak her form was seen—
Her gentle eye, so blue and coy,
Ten thousand times has flash'd with joy!

'Twas sweet to watch her opening mind,
From the first living glance that proved
The soul within was looking out,
And, looking, something saw it loved;
To when, with most enchanting grace,
The kindling smile adorn'd her face;
And still she laugh'd, while, small and white,
Both hands were waving with delight!

And now, though many weary miles
Of land and water intervene,
Methinks my darling babe I see,
With careful step and brow serene,
Tott'ring along, while at her side
Her watchful mother walks as guide,
And, hoping that I soon may come,
Tells her to call her father home!

I can no more. Great Shepherd! thou,
Though I am distant, still art near!
Yet in thy bosom bear my lamb,
And keep it safe another year!
The lamb is thine; but let me hold
And lead it nightly to the fold,
And all the day with it abide
Where the still waters smoothly glide!

SAVING FAITH.

"Thou believest that there is one God; thou doest well;
the devils also believe and tremble."—James ii. 19.

Do I believe there is a God in heaven
By whom all things were made—all life was given—
Who rules his vast dominions with a nod?
The devils own the being of a God.

Do I believe that mighty sovereign Lord
Is pure and holy, both in deed and word?
The devils know his words and ways are just;
And that he so created them at first.

Do I believe that I have disobey'd
The righteous law, which God my sov'reign made,—
By which he justly claims allegiance true?
The devils know they have revolted too.

Do I God's righteous indignation fear—
The consequence of sins committed here?

The devils tremble at their awful doom,
Expecting sorer punishments to come.

Do I believe there is a heaven of rest,
Where saints and angels will be ever blest?
Surely the devils must remember well
That heaven from which, by sinning, once they fell.

But here's the turning point my state must prove,
Do I possess the faith that works by love?
Do my affections to my God aspire?
Is likeness to himself my chief desire?

Then sin shall I abhor, (though lov'd before)
And seek deliv'rance from it more and more:
Then shall I search God's Word from day to day,
To learn his will—his precepts to obey.

Then will my prayers to Him, through Christ ascend,
Then shall I walk with Him, my constant friend;
Then shall I long that all mankind may own
Him as their Saviour and their God alone.

Then sov'reign grace shall be my daily theme—
Faith, while on earth, afford of heaven a gleam;
Then when I die, my soul shall soar above—
And join the host of heaven, where all is love!
Baptist Mag.

INTELLIGENCE.

STATE OF EUROPE.

The editor of the Philadelphia *National Gazette* has conversed with an intelligent American gentleman who is just returned from the continent of Europe, through which he passed as far as Berlin. He says that the great subject of interest and anxiety at present is the *Cholera Morbus*. It had reached the frontiers of Silesia and was making its way steadily but slowly into the heart of Europe. The public authorities of the various towns and cities were taking every precaution to guard against it, and to obviate as much as possible its fatal effects. In some places it has been excluded by the extreme care of the police, and the strictness with which non-intercourse has been enforced; in others, notwithstanding every precaution, it has penetrated into the towns. In St. Petersburg especially, this has occurred where the most vigorous measures were adopted, but where its ravages have proved excessive. Though the official reports endeavour to lessen the number of cases, they have not been fewer than fifteen thousand. No remedies generally successful have been devised, those which proved so in some places, failed totally in others. The sea air is said to have produced favourable effects in several instances, and this encourages the hope that the pestilence may not cross the Atlantic, but its slow, sullen and fatal progress which is now viewed with deep anxiety in Europe, should warn the public health officers along the whole of our coast.

Our informant thinks that the cause of the Poles is comparatively prosperous; and that the operations of the Russians are not pushed with the vigour, good fortune, or ready resource that were at first expected to attend their arms. There does not appear, however, to be any probability of the warlike interference of other nations, or of a general war. The situation of the people east of the Rhine is such, that their governments would become excessively unpopular by subjecting them to the scourge of war, while they are threatened with the approaching pestilence. After an absence of ten years, no change for the better is observed among them. Some of the governments, especially that of Prussia, have introduced partial reforms into the laws, but none into the national economy. Of a revenue of about fifty millions of dollars raised in that kingdom, one half is applied to the maintenance of the army, and is drawn from a population little exceeding eleven millions. The poorer classes are all desirous to emigrate, but they want the means to do so. In England, at present, every thing appears quiet, but it is evident that there is great distress among the poorer classes; while in Ireland at no period has it been more dreadful.

We give these, as the observations of an intelligent eye-witness. The picture of distress may seem to him more darkly coloured, from the contrast it presents to our country; but it cannot be doubted that the situation of Europe is one offering many gloomy reflections to a philanthropist as well as a republican. We do not ourselves apprehend that the *Cholera Morbus* will cross the Atlantic; and we think that a general war is likely to happen; indeed, we cannot conceive how the great strife of the principles and interests can be much longer deferred. There may be partial changes, seemingly favourable, in the political horizon of Europe, but the common aspect portends violent storms and convulsions."

BUSINESS DEPARTMENT.

LETTERS RECEIVED.

Rev. Dr. W. B. Elgin, Isaac Fister, John Harrod 2, John White, N. E. & T. M. Caldwell & Co. William Cunningham, Wm. A. Wardorr, Rev. Aaron G. Brewer, P. M. Pearson, Parshal Smith, Daniel Watts, J. V. Bassett, John D. Dyer, P. M. Browns Store, J. H. Lembuloke, J. A. Russell, Rev. Asa Shinn, Augustus Webster.

ERRATUM.—On 293 p. 1st col.—for "since Conference" read, "during last Conference year."

JOHN J. HARROD,

BOOKSELLER, BALTIMORE,

Has just Published,

AN EXPOSITION OF THE LATE CONTROVERSY IN THE
METHODIST EPISCOPAL CHURCH.

By the Rev. Samuel K. Jennings, M. D.

This work, forming about 250 pages octavo, handsomely printed on superfine medium paper, furnishes the most striking principles and facts involved in the controversy; from which it will be seen, that piety unquestionable, and character the most unexceptionable, form no safe-guard from violence to any respectable minority of the ministers and members of the Methodist Episcopal Church, when said minority shall be found labouring with unshrinking fidelity and perseverance to inquire into, argue out, and demonstrate the monopoly of the itinerant ministers of the said Church, in holding, with death-like grasp, all the legislative, judicial, and executive power, to the entire exclusion of all the local ministers and all the members of the Church.

We say this work will be found an important expose of "the Deeds and Doings" of the lovers of ministerial monopoly against their brethren of liberal views, by which they planned and executed the unrighteous purpose of excommunicating their brethren, for exercising the sacred right of the liberty of the press, to obtain representation for the members in the legislative department of the Church.

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In the Press:

A Catechism, prepared under the direction of the Book Committee for the use of the more youthful children of the Methodist Protestant Church. The ensuing numbers will rise in gradation until there will be a sufficiency for the different classes of our youth.

TERMS.

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